In die Innocencium sermo pro Episcopo puerorum.

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Laudate pueri do-
minum. psalmo Centesi-
mo .xij°. et pro huius col-
lacionis fundamento.

Prayse ye childern almyghty god as the phylosophre sayth in dyuerse places. All those thynges that haue the habyte of parfyght cognycyon may moue themself and conueye themself to theyr ende/as a beest hauynge sensyble knowlege/ and may more parfyghter/ bothe sensyble & Intellygyble may moue themself whether they wyll/ and so conueye all theyr accyons and dedes vnto theyr naturall ende. But (carencia cognicione) Those thynges that lacke cognycyon haue no mocyon of themself/nother be dyrected to theyr ende without the helpe of an other. As an arowe of hymself can not be moued ne dyrected vnto the prycke without the redy conueyaũce of hym that shoteth/thrugh whom dyrectly he attayneth his ende & is shotte to the prycke. In as moche thenne as mankynde is ordeyned vnto an ende/ferre excedynge the lymytes of nature/as it is wryten by ẏ holy ghost in (Ysay. lxiiij. Oculus non vidit. Deus absqz te que preparasti exspectantibus te. Et prima ad Corintheos secundo. Oculus non vidit nec aures audiuit/ nec in cor hominis ascendit que preparauit deus diligentibus illum) The eye of a man hath not seen/nother his eeres herde/ nother it can not be thought in his herte thende that almyghty god hath or-

deyned for them that lo-
ueth hym. To this ende
man hauynge the vse of
reason and parfyte kno-
wlege is dyrected by his
free wyll as by a pryncy
pall in hymself to moue
hym to god. And also by
fayth as a prycypall a-
boue naturall knowlege
without the whiche it is
Impossyble for to please
god and attayne to the
ende of grace in this pre-
sent lyf and glory in he-
uen, as it is wryten (Si-
ne fide impossibile est pla
cere deo) Whyle it is so
that man endowed with
vse of reason / hauynge
naturall knowlege and
free, may not suffycyente
ly dyrecte hymself to the
ende that god hath ordey
ned to without the helpe
of fayth. As it is wryten
Jheremie .iiij°. (Non est
enim hominis vincere ne-
qz viri esse vt ambulet ei
et dirigat gressus eius)
¶ It is not in mannes
power for to ouercome
vyce of hymself / nother
for to walke parfyghtly /
and dyrecte his gooynge
in the lawe of god / but
by his grace assystente.
Moche more those that
ben childern for tender-
nesse of age and lacke of
knowlege can not dyrecte
theyr dedes conuenyente-
ly to that ende without
specyall helpe of god. In
token herof, childern ne-
wely sette to scole lackyn
ge the vse of reason and
the habyte of cognycyon
haue a recourse to god-
des dyreccyon. Fyrste ler-
nynge this. Crystis crosse
be my spede. And so be-
gynneth the (a.b.c) In
wytnesse of defawte of
this perfeccyon in know-
lege. Pyctagoras to the
dyreccyon of childern he
founde fyrste this letter

in the (a.b.c.Y.) the whi
che as Ysyder sayth Ethi
mologis is fourmed and
made after the symylytu
de of mānes lyf. For this
letter .Y. is made of two
lynes. One is a ryght ly
ne / and the other is half
ryght and half crokyd /
And so verely the Infant
age of a childe is ryght
neyther dysposed to ver
tue neyther to vyce as the
phylosophre sayth (Tan
quā tabula nuda in qua
nichil depingitur) But
the seconde age is calledꝫ
Adolescencia / and hath
two lynes a ryght and a
crokyd / sygnefyenge the
dysposycyon that he hath
thenne to vyce and theñe
to vertue. In the whiche
age is the brekynge of
euery childe or to goodnes
or to lewdenes. Therfore
that age is moost vncer
tayn in knowlege as Sa
lomon sayth (Prouerbio
rū .xxx°. Tria sūt michi
difficilia ad cognoscendū
et quartū penitus ignoro
Viam nauis in medio
maris. et viam viri in a-
dolescentia) Thre thyn
ges sayth Salomon ben
harde to me to knowe /
and the fourth vtterly I
knowe not. The flyght
of the Egle in the ayer /
The waye of the serpent
on the erthe. The sayl
lynge of a shyppe in the
see. But the fourth and
moost hardest is to vnder
stande the waye of a man
in his growynge age /
Tho childern thenne the
whiche lacke dyscrecyon /
vse of reason / & parfyght
cognycyon / and yet attay
ne to the ende that is pre
pared for mannes blysse.
As thyse blessyd Innocen
tes whoos solempnyte we
halowe this daye (Qui
non loquendo sed morien
do confessi sunt) May

moost in a specyall laude that glorious lorde (Sequentes agnum quocūqz ierit) To whom by our moder holy chirche/in tytle of tryumphe may contynually be applyed the wordes of my tyme (Laudate pueri dominum) Ye cholen children of god lacknynge the vse of cognycyon/and yet glorifyed by your pallyon in lyke euer lastynge prayse ye god.

¶ In the begynnynge thenne of this symple exhortacyon / that I a childe wantynge the habyte of connynge may be dyrected by hym/that gaue to that childe Danyell (Sermonē rectum et spiritum deor) Somwhat to saye to his laude and praysynge/and to all pure children that ben here present edifynge we shalle this tyme deuoutly make our prayers. In the whiche prayers I recōmende vnto your deuocyons the welfare of all Crystys chirche. Our holy fader the pope with all the clergye / my lorde of Caunterbury/and the ryght reuerende fader & worshypfull lorde my broder bysshopp of London your Dyocesan. Also for my worshypfull broder Deane of this cathedrall chirche with all residensaryes & prebendaryes of the same. And moost Intyerly I praye you to haue myself in your specyal deuocyon/so that I may contynue in this degree that I now stande. And neuer more herafter to be vexed with Jeroms vyly ony the whiche is wryten. (Jeremie primo) Whan the good lorde asked of Jeremye (Quid tu vides Jeremia) He answe-

red & layd (Virgam vi-
gilantem ego video) A
wakey rodde I see layd
Jeremye. Truely this
wakey rodde oftentymes
hath troubled me in my
childehode / that (lumbi
mei impleti sunt illusio-
nibus et non est sanitas
in carne mea. Afflictus
sum et humiliat⁹ sum ni-
mis) And therfor though
I be now in hye dygny-
te / yet whan I see other
here my mayster ꝑ was
thenne (Operuit confu-
sio faciem meam. A voce
ꝓtremuerūt labia mea)
As Nero the Emperour
wold to his mayster Se-
neca / the same wylle I
wolde to my mayster I
loue so well / & for theyr
true dylygence that all
my maysters the whiche
taught me ony connyn-
ge in my youthe gaue to
me. I wolde that they we
re promytted to be perpe-
tuall felowes and colle-
geners of that famouse
college of the kynges foū
dacyon in South werke /
that men calle the kyn-
ges Benche / gretter wor
shyppe I can not wylle.
than for to lytte in to the
kynges owne benche / &
for by cause Charyte is
parfyght yf it be exten-
ded as well to the ende of
the lyf as it is the lyf
self. I wolde they sholde
ende theyr lyf in that ho
ly waye / the whiche ofte
tymes I radde whan that
I was Quenester in the
Marteloge of poules /
where many holy bodyes
deyed / & is called in latyn
(Via tiburtina) In En-
glysshe as moche to saye.
as the hygh waye to Ty-
burne. In this behalf
ye shall praye specyally
for all prelates that co-
meth to theyr dygnytee
as I dyde. For thanked

be god without conspyra
cy lordshyp or symony I
was sette in this degree/
for verely promocyon in
ony realme hadde (per
demonū. simonē et princi
pem) hath & shall bryn=
ge Crystys chirche (in cō
fusionē dampnabilem)
¶In the seconde partye
ye shall praye for the we=
le and peas of all Cry=
sten reames/specyally for
the reame of Englonde.
Our louerayne lorde the
kyng. Our louerayne la=
dy the quene. My lord the
prynce. My lady the kyn=
ges moder. My lorde her
husbonde/with all the lor
des of the Realme. The
welfare of this Cyte. For
my ryght worshypful bro
der and louer the Mayer
with all the Aldermen.
and Shyrefs. ¶In the
thyrde partye all the sou=
les lyenge in the paynes
of purgatory. Specyally
for the soule of the vene=
rrnde fad my lorde Tho
mas kempe late bysshop
And for the soules of all
benefactours of this chir
che of Poules/with all
Crysten soules/for the
whiche and for the entent
premysed. I praye you de=
voutly saye a (Pater nr)
and an (Aue)

Mandate pueri dñm. de
lupra.

¶In as moche as Cry=
ste sayth in the Golpell.
(Sinite paruulos venire
ad me quia taliū est reg=
num celorum. Mathei.
.xix?) Suffre ye childern
to come to me. For of su=
che the kyngdom of he=
uen is fulfylled/by whom
after saynt Austyn (in o=
riginali vbi thema) Se
is not oonly vnderston=
de thole that ben childern
of age. But thole that

bey childery pure in clen-
nelle from lynne & ma-
lyce. As the holy appostle
sayntt Poule sayth (Noli-
te effici pueri sensibꝫ. ma
licia autem paruuli esto-
te. prima ad Corintheos
xiiij°.) Be ye not childery
in your wyttes / but from
all lynne and malyce / be
ye childery in clennelle /
And in this fourme all
maner of people / and all
maner of ages in clēnelle
of lyf ought to be pure
as childery / to whom ge-
nerally may I saye (Lau
date pueri dñm. laudate
pueri dñm in infancia.
laudate dñm in adolescen
cia. laudate dñm in per-
seuerante etate humana)
Prayse ye childery your
god in your Infant age /
prayse ye hym in your gro
wynge age / and prayse
ye hym perseuerauntly.
(Qui in senectū et senili)
In your mannes age /
And in thyse thre praysyn
ge of thre ages shall stan
de the procesle of this sym
ple collacyon.

¶ Thyse thre ages after
the constryte of the ap-
postle (ad Galathas)
and (ad Romanos) is
lykened to the thre lawes
That is to saye / to the
lawe of kynde / the lawe
wrytey / and the lawe of
grace. The fyrste age is
lykened vnto the lawe of
kynde. A childe fyrste
whan he is in his Infant
age is not constreyned vn
to no lawes / he is not cor-
rected nother betey / and
there is no defaute layde
vnto hym / but vtterly he
is lefte vnto the lawe of
kynde. Do he what som-
euer he wyll / noo man
doth blame hym. Mo-
rally the state of man ynne
dyatly after synne was
verely the state of childe-

hode and Infans hauyn
ge noo nouryce. Whan
that man was vtterly left
without ony expressyd la-
we/hauynge no mayster
to his owne naturall In-
clynacyon / as to his la-
we/there was no lawe of
god newe put to hym/
Many defawtes dyde he
and to many Inconue-
nyences he ranne. Cor-
reccyon was there none/
but vtter destruccyon/as
Noes flood destroyenge
alle Infantes of man-
kynde saue.viij.persones
(Genesis.vij°.) The de-
struccyon of Sodome &
of Gomor with other cy-
tees (Genesis.xix°.) And
lyke wyse as a childe ha-
uynge noo nouryce nor
guyder deputed to hym
may as well renne in to
the fyre or water as to go
besyde. Soo verely in the
fyrste age of man in the
lawe of kynde. A man
beynge without a noury-
ce or guyder lefte to his
naturall guydynge mys-
used soo ferre hymselfe
that he ranne to water/
where he was vtterly de-
stroyed as I sayd before/
saue Noes housholde /
and also to the fyre whe-
re a grete parte was de-
stroyed. And verely may-
sters yf we clerely consy-
dre our lyf and state that
we stande in now in thyse
dayes I fere me we shall
fynde our self soo ferre
guyded by our sensuall
nature that we shall ne-
de to be purefyed to our
streyte correccyon with a
streyte afflyccyon/as the
water or the fyre/and all
for lacke of our maysters
and nouryces all wrap-
ped in neclygence taketh
none attendaunce to vs/
Our maysters and nou-
ryce spyrytuall (Querent
que sua sunt. Et non que

shesu xp̄i. sunt canes mu-
ti non valentes latrare/
Ysaye. lvi°.) Our tempo-
rall rulers (Infideles
socij furum diligunt mu-
nera sequunt̄ retribucōis
pupillo nō iudicant cau-
sa vidue non ingreditur
ad eos. Ysaye. i°.) This
neclygence in our noury-
ces spyrytuall and tem-
porall causeth in the chir-
che Insolent lyf seculer cō
uersacyon (In habitu in
teriori et exteriori vt qua-
lis populus talis sit et sa
cerdos) In the temporal-
te it causeth ꝑ manslaugh
ter is not sette by / leche-
ry is pleasure / robbery ⁊
dysceyte is called cheue-
saunce / extorcyon lord-
shyp/power/falsehede/a
fete of wytte/vsury coun
ted no synne (Quomodo
facta est meretrix ciuitas
fidelis plena iudicij. Jus-
ticia habitauit in ea. nūc
autem homicide. Argen
tū tuū versum est in sco-
riam. vinū tuum mixtū
est aqua. Ysaye. i°.) A mer
ueyllous chaunge/somty
me our reame was pros-
perous / now it is in my
sery/somtyme ryghtwys
nesse was the chyef ruler.
now falshede is quarter
mayster / somtyme was
Inhabytaunt peas loue ⁊
charyte/now wrathe and
manslaughter/and false
dyssymulacyon. Somty
me trouth was mayster
of our marchaūtes (nūc
vero vsure et dolus) And
somtyme trouth stode vp
ryght / now he is fallen/
Good men haue Inser
ched the strete where he
felle. Some sayd he felle
in Lombarde strete/some
sayd in Buklars bury/⁊
whan it was vtterly kno
we/he was fallen in euery
strete (Veritas corruit in
plateis) The cause is no
ne other but we lacke our

mayſters & guyders that ſholde ſtreytly attende in this Infant age of condycyon that we bey in.

¶ Whan that Infant age is ended / the fader prouydeth for his childe / for a mayſter the whiche gyueth Inſtruccyon in ſmal doctrynes / as in his Donate . Partes of reaſon / and ſuche other / the whiche mayſter comunely is called Pedagogis in latyn . This mayſter gyueth cõmaundementes to the childe in his growynge age And he breke them he is charpely corrected / there is no fawte that he doth but he is punyſhed. Somtyme he wryngeth hym by the eeres / somtyme he gyueth hym a ſtrype on the honde with the ferell / somtyme beteth hym charpely with the rodde. And ſo with commaũdementes and charpe correccyon he gyueth hym full Inſtruccyon in the lawer leyence. So in lyke maner after the lawe of kynde. As manhynde grewe in age / almyghty god prouyded to may any enfourmer that was called Moyſes / the whiche ſholde teche may his prynceypalles and ſmall and rude doctrynes. And ſo the olde lawe taughte to may his Donate and Partes of reaſon. Alſo he taughte hym how he ſholde gyue to god his partes / the whiche were ſacrefyces / oblacyons / and tythes Juſtely and truely to be gyuen to god / as it is wryten (Eccleſiaſticis .xxxv°. Da altiſſimo ſecundum donatum eius) That what thou ſholdeſt gyue to thy neyghbour and broder his partes. That is for to ſaye /

Almeldedes freely with-
out grutchynge. Lenynge
of thy good without ony
truste or hope of vlury / &
forgeuynge thy neyghbour
yf he be in necessyte with
out trouble for goddes la
we. And lyke wyse as the
people vnder Moyses gro
wynge in childhode / thy-
se thynges were taught
by the whiche specyally
goddes lawe & praysynge
was encreaced. So in our
growynge age in vertue
that good lorde (cui⁹ laus
est in eccl'ia scōr) can not
be better prayed than yf
we gyue vnto hym Justly
& truely his donat / to hȳ
oblacyons sacrefyces and
tythes. To our neygh-
bour mercyfully geue our
almesse. And pyteuously
forgyue offences & dettes
to theym that bey nedy &
may not paye. Thyse bey
the thynges that longeth
to goddes praysynge in
mankyndes childehode /
as it is wryten of Thoby
(Thobie pu⁹. Hec et his
similia puerulus secundū
legem obseruabant) In
Moyses tyme streyte cō-
maūdements were gyuen
to many / streyte punysshe-
mentes / & sharpe correcc
ons / they were taken by
the eere streytly / whan it
cōmaunded in the lawe /
(Aurem p aure. dentē p
dente) without ony mer-
cy / he that gadred slyches
on the Sabot daye was
stoned vnto the deth. And
for one grutched ayenst
theyr mayster Moyses / ȳ
whiche was but Pedago-
gus / the cholery woman
moost accept Maria Aa-
rons syster was smytten
of god with the Infyrmy
te of lepryhode. How ofte
tymes breke we our holy
daye / how oftymes grut-
che we ayenst our mayst-
ers / not holdynge vs con

tente with noo kyng no-
ther prynce/archebyllhop
nor byllhop. Beynge as
varyaunt as the mone/&
yet the good lorde spared
vs. The olde lawe was
harde to obserue/ in the
whiche tyme god entrea-
ted mankynde after his
wrathe & punyllhement/
Wherfore he was called
(dei vlcionū) For whoos
delyuer mercy cryed to al
myghty god to sende mā-
kynde a newe mayster
that sholde entreate hym and
teche more curtoully & it
lyked hym (Non ex operi
bus iusticie q̄ fecim⁹ nos.
sed secundū suā misericor
diā.ad Titū.iij°) To co
me downe hymselfe/& to-
ke on hym our mortally-
te/gaue vs a newe lawe/
wolde suffre none but hȳ
selfe to be our mayster/
Wherwith all loue & be-
nygnyte without sharpe-
nesse he taught vs. Noo
trude nother grose erthely
doctrynes/ as they were
taught in the olde lawe.
But he taught vs sub-
tyll thynges/heuenly dy-
gnytee/our glorye & our
blysse (Docebat eos de
regno dei) And as lon-
ge as we bey in the scole
of mercyfull benygnytee
& gentylnesse/though we
do sawtes purpolynge to
amende. So longe he a-
bydeth vs pacyently hol-
dynge hymselfe contente/
For by cause we bey now
in mannes state and par-
fyght age with our owne
correccyon (Propterea ex
pectat deus vt misereatur
vestri. Ysaye .xxx°) And
yf we dyffeire & wyll not
correcte our selfe here in
the scole of mercy/ful gre
uously & mooste sharpely
shall we abyde the swer-
de of correccyon of his
ryghtwylnesse/ as dayly
by experyence we may se-

le. Therfore in the thre ages of our lyfe lete vs helpe our selfe to prayle god with pure childery. Amendynge our lyfe by dedes of penaunce. And vertuous dedes vlynge. exhortynge you with the wordes of my tyme (Laudate pueri dñm)

¶ The fourme and the maner how that we shold de worshyp and loue almyghty god in the thre ages, that is to saye. In childehode. Yongthe, and Manhode. Is shewed to vs by a prety conceyte of our comyn kalender / in euery boke of seruyce. Ye shall vnderstande that euery moneth noted in the kalender is dyuyded in thre partyes. That is to saye (Kalendas. Nonas and Ydus) ¶ The fyrst daye of euery moneth is called & named Kalendas The seconde is named not Kalendas, but Quarto Quinto or Sexto Nonas. And so tyll ye come to Nonas. And after Nonas the dayes ben named Ydus tyll ye come to the myddell, & thenne all the moneth after named Kalendas after certayn nombres as the myddes of the moneth is nameth. xix. other. xviij. Kalendas coũtynge lesse tyll ye come to the ende. ¶ Morally by thyse thre. Kalendas. Nonas & Ydus, is vnderstande the thre ages of man. By Kalendas is vnderstande childehode. Kalende is as moche to saye (Quasi colendo) for the conluetude of the Romaynes was the fyrste daye of the moneth, that is called Kalendas, falleth to solempnyse to theyr goddes help Juno & Jupp-

ter. So verely the childe-
hode of man is dedycate
to deuocyon/thenne sette
the faders the childern to
scole. And thenne be they
taught to serue god/ & to
saye grace / to helpe the
preest to synge / for to be
meke gentyll and lowely
Thenne saye they our la
dy matens & ben ryght de
uoute. Of whom may be
verefyed that is wryten
by Dauyd (Hec est gene-
racio querenciũ dñm) ẏ
is the generacyon that be
sely by deuocyon seke al-
myghty god. ¶ By the se
conde daye that is called
Nonas I vnderstande the
seconde age that is called
(Iuuentus) youthe (Non
dicunt quasi nulle) For
in ẏ daye the Romayns
worshypt no goddes/no-
ther in ẏ season was noo
festyuall dayes / or elles
(None dicunt quasi nũdi
ne) As moche to saye as
a fayer. For in that tyme
they occupyed themself in
fayers & marchaũdyses/
And herto conuenyently
may be ẏ youthe of man
applyed/that is in specy-
all from .xiiij. yeres vnto
.xviij. In the whiche he is
full of vndeuocyon/& all
moost forgeteth to wor-
shyp his god or ony saynt
And yf he do it with his
mouth / his herte is full
ferre frõ god about worl-
dly vanytees/as it is wry
ten (Populus hic labijs
me honorat/cor autẽ eoꝝ
longe ẽ a me. Ysay.xxix°)
Congruently also youth
may be named (None .i.
nundine) a fayer or mar
ket. For in this age is the
marchaundyse of the de-
uyll. The worlde habun
daũtly bought. Here the
yonge man byeth a strõ-
pettes body for his body
and soule. Here all vayne
marchaũdyses of ẏ worl-

de bey bought/to the whi
che is very prone/& redy
our youthe of Englonde
as we may see dayly/ther
is no vanyte in no partye
of the worlde but we bey
redy to bye it. Longe he=
res and shorte collers of
Almayns. Cuyll fashe=
ned garmentes/& deuyl=
lysshe shoon & slyppers of
frenshmen. powches and
paynted gyrdels of Spay
nardes/newe fonde hat=
tes of Romayns. And so
is fulfylled the wordes of
our lorde wrytten in holy
scrypture (Jeremie. xl?
Elongauerūt a me & am
bulauerūt post vanitatē
et vani facti sunt) This
youthe sayth our lorde
hath ferre put hymselfe
fro me/& they haue wal=
ked after theyr owne va=
nytees/& by theyr Jnuen=
cyons they bey all vayne
& vndoubted. This alte=
rable vanytees in garmē=
tes is a true argument &
a faythfull conclusyon to
all wyse straūgers That
Englysshmen be as chaū
gable in theyr maners &
wyttes as they be in out=
warde garmentes. And
yf this vayne marchaū=
dyse were oonly in youth
of the reame it were more
tollerable/but (inuetera
ti dierū malor) Sayes
of fyfty yere of age are
as newe fangled as ony
ponge men be. The whi=
che by reason sholde tor=
ne theyr face from ỹ woꝛl
de consyderynge the ende
of theyr lyf. But lytell ỹ
is consydered / ye rather
in theyr vanytees the bey
prayled (Quoniā lauda
tur peccator in deliderijs
aie sue et iniquis benedi=
cetur. Psalmo ꝛc. ¶ And
the thyrde daye is called
Ydus / the whiche is as
moche to say as (diuisio)
a departynge. By whom

I vnderstande the latter age of man / in the whiche man is dyuyded from the worlde by deth to the ende for to receyue good or euyll as he hath deserued in this presente lyfe. ¶ Lyke wyse thenne as in the fyrste parte of the moneth there is but one daye that is called Kalende / the whiche is the fyrst daye of all. But in the later ende there be many dayes that ben named of the worde Kalendas. So in cōparyson of the fyrst daye of thy lyf / that is to saye of thy childehode in the whiche thou were wel dysposedꝫ in deuocyon / Multeplye thy good lyf and holy dysposycyon in thy latter dayes / that ẏ mayst deserue our lordes mercy / sayenge with the prophete in the sawter / (Et senectus mea in misericordia vberi) ¶ And how be it thou hast often before in thy yonge age & myddell age dyuydedꝫ thy lyf. Somtyme to vertue / somtyme to vyce. Ye as now in thy latter age kepe thy lyf holy in vertue. Dyuyde it nomore tyll deth dyuyde it after the cōseylles of the gospelles (Johēs xix. Non scindamꝰ eam sed sorciamur de ea cuiꝰ sit) Lete vs not cutte it / but lete vs drawe lottes whoos it shall be. How be it this texte after the letter is vnderstande of Crystys cote without seme. Yet conuenyently it may be vnderstande of euery mannes lyf or soule (Tunica dicit quasi tua vnica) Whether is more surer thyne owne than thy soule / for the whiche prayeth ẏ prophete sayenge (Erue a framea deus aiam meā. et de manu canis vnicā

meā) And whyle it is so
that man lyueth here in
two lyues/ & lyuynge af-
ter ẏ pleasur of the worl-
de/the tocher lyuynge he-
re in vertue by grace to co
me to blysse/tho that wol
gyue one partye of theyr
lyf to vyces/ & an other to
vertue / and specyally in
theyr age. Thyse maner
of men dyuyde theyr cote
And they nother all the
tayllers in ẏ worlde shall
neuer make it hole ayen.
For as sayt Jerom sayth
in a pystle (Difficile ym-
mo impossibile est vt q̄s
in p̄senti et in futuro frua
tur gaudijs vt hic ventrē
et ibi mentē. et de delicijs
transiat) It is harde ye
it is Impossyble that a
man may haue all Joye
in this worlde & also in
heuen / here to fylle his
body & there to fylle his
mynde. For truly the dely
tes of this worlde and the
Joyes of heuen can neuer
be togyder in one cote of
thy soule. Wherfore yf
thy cote of thy soule be o-
nes hoole in vertue with-
out ony seme of vyce/de-
parte it neuer but lete it
retorne (in sortē dñi) And
contynue thy lyf in good
nesse without ony Inter-
rupcyon. And lyke wyse
as in thy childehode thou
begannest vertue oonly/
where thrugh in that age
thou prayseste almyghty
god/so in thy myddel age
all wanton vanytees lay-
de a parte encresse thy ver
tue/as tho dyde of whom
it is wryten (Sbūt de vir
tute in virtutē quousq; vi
deat deus) And that the
ende may be conformable
to his pryncyple without
dyuysyon folowynge the
wayes of Innocency with
thyse holy Innocentes. In
whoos cōmendacōns syn
geth our moder holy chir

che (Nouit dñs viã innocentũ qui non steterũt in viis pccõꝝ) And yf we be in synne to repare oursel fe to the state of grace wt out wyll to falle agayne. And in recognysaũce of this gracyous benefyte of remyssyon we may louyngly prayse god as I exhorted you before sayenge (Laudate pueri dominũ) graũt vs all Cryste Jhesus (splendor patris corona Innocenciũ)

A M E N

¶ Explicit sermo ista (.)

¶ Sequunt̃ indulgencie quas papa Johãnes.xxij. concessit omnibus vere confessis et contritis sicut scriptum est Rome in quadam ecclesia beate Marie que vocatur Araceli.

¶ Si quis dixerit in fine salutacõis angelice (Jhesus) habebit .xl. dies indulgencie.

¶ Item qui genuflexerit aut deuote se inclinauerit cũ audierit hoc nomen (Jhesus) .xl. dies.

¶ Item si quis ad sonitum campane trinũ . ter (Aue maria) dixerit eciã .xl. dies habebit.

¶ Item si quis ꝓfunde et deuote se inclinauerit ad (Gloria patri et filio et spũisancto) .xl. dies.

¶ Item si quis in missa ad (Grãs agamus dño deo nostro) genuflexerit. .L. dies indulgencie.

¶ Item si quis in (Te deũ laudam⁹) genuflexerit ad illũ integrũ versũ. (Te ergo q̃s) habebit.xx. dies indulgencie.

¶ Item si quis in symbolo Niceno .scz. (Credo in vnũ deũ) ad illud verbũ (Et homo factus est)

genuflexerit .xl. dies habebit.

¶Item li quis in accipiendo aquã bñdictã.hanc orõem. Hui⁹ aque aspersio lit olim pcõꝝ meoꝝ remissio.In noie pris ⁊ filij et spũsancti.Amey.habebit.x.dies indulgencie.

¶Item li ꝯs euangeliũ Johis.lcz (In principio) deuote dixerit vel audierit.et in fine cũ dicit Verbũ caro factũ est et habitauit in nobis.genuflexerit et terrã vel parietẽ vel scabellũ osculatus fuerit. vnũ annũ ⁊.xl. dies indulgẽcie habebit a dño papa Clementi.v.concessos.

¶Virtutes aque bñdicte patent in hijs versibus. Hec operat aqua ꝑ plbiterũ bñdicta.Cor mũdat fugat accidiam venialia tollit.Auget opẽ.remouet hostẽ fantasma repellit. Quot guttas sentis. tot tollit crimina mentis.

¶Septẽ sunt que venialia pecã tollũt.que patent in his versibz.Missa.pat noster. elimosina. tunsio simpha.Crux ⁊ confiteor venialia crimina tollũt.

¶Hugo de sãcto Victore Tria sũt ꝙ ducũt hoiem ad regna celoꝝ .scz. cogitacio sancta.verbũ bonũ. et opus pfectũ.

¶Tria sunt ꝙ custodiũt hoiem in bono.scz.Amor dei.timor iehenne.et desideriũ regnũ celoꝝ.

¶In quatuor consistit pfectus amor.scz.in odio peccati.in contemptu mũdi.in contemptu sui.et in amore solius dei.

¶Quatuor sũt que totũ mundum confundũt.scz. malũ consiliũ.malũ colloquiũ.malũ consorciũ.et malũ exemplũ.

¶Penitenciam agite ait saluator.penitencia dicit tenax pena.

¶Et johs baptista faci⁹

te inquid. dignos peni-
tencie fructꝰ. qd̄ est trans-
acta peccata deflere. et ea
dem iterū non ꝯmittere.
sicut scriptū est. Ne adici-
as peccatū sup̄ peccatū. et
dicas magna est mia dei.
¶ Augustinus. Nullꝰ de-
bet intrare eccl̄iam vl̄ exi
re. quin accipiat aquam
bn̄dictā. quia si nō accepe
rit. diabolus sedens in an
gulo ip̄m dederit. vel ha-
bet in derisum.
¶ Merita visionis corpo
ris xp̄i. Missa cauet qꝫ de-
let. prebet robur viuit et
auget.
¶ Sic exponit̄ (Missa ca
uet) scꝫ mortalia (delet)
scꝫ venialia (p̄bet robur)
scꝫ ꝯtra inimicos (viuit)
scꝫ nos deo (et auget) scꝫ
virtutes.
¶ Sequunt̄ duo alij ver-
sus de eadem materia.
Roborat et leuigat condu
cit auget et ornat. Delec-
tat delet vegetat pascit
q̄uoqꝫ terret.
¶ Sic exponunt̄ predicti
duo versus (Roborat) scꝫ
fidem (et leuigat) scꝫ pe
nam (conducit) ad peni-
tenciā (auget) scꝫ virtu-
tes (et ornat) scꝫ mores.
(Delectat) scꝫ sp̄ualiter
(delet) venialia (vegetat)
scꝫ sensus (pascit) scꝫ ani
mā (quoqꝫ terret) scꝫ de-
mones.